For asmuch as prayer is ẏ very true meane ordained of almightye god & taught vs plainly in his holy worde, whereby not only we may, but also by gods holy cõmaundement be bounden to haue a recourse and a refuge for helpe & ayde of almyghty god our heuenly father not only in al our necessities and tribulaciõs of this worlde, but also vniuersally in al oure affaires & businesses, what soeuer shal be fal vnto vs, or elles what so euer thing we shal enterpryse or take in hande And forasmuch also as our father in heauen of his mere mercy and infinite goodnes hath boũden him self by his owne free promise, and certified vs of the same by his owne son our only sauiour and Lorde Christ Jesu in his gospel that whatsoeuer

we

we shal aske of hym, we shal haue it so that we aske such thinges and in such sorte as we ought to do. For these causes good Christian people being thus grounded vpon the sure foundacion of gods holy and blessed word which can not disceaue vs we are here at this tyme gathered together to make our commō prayer to our heuenly father. But nowe good Christian people, that by the true vse of prayer, we may optayne and entoy his graciouse promise of ayde, comfort, and consolation in al our affaires and necessites two thinges concerning prayer are spectally to be learned. The first is to knowe for what thinges we ought to make our request and pot cio i our prayer The second is i what wise we shuld make our prayer, in suche sort as it may be acceptably harde and graci

ously graũted of our heuẽly father.
¶ As for the fyrst we ought instantly to aske of our heuenly father, his holy & blessed sprite, godly wisdome faith charite and to feare and drede hym & that his holy name in al thinges and euery where through al the whole world may be glorified, ẏ his kyngdome may come vnto vs, that is to say, that here he may reygne in vs, by ẏ faith of his welbeloued son our sauiour Jesu Christ, and after this life also to reygne in vs, and ouer vs euerlastingly in glorye.
¶ We ought to pray, ẏ his blessed wil maybe fulfilled herei this word amõges vs his mortal creatures as it is of his immortalaũgels & of al ẏ holy cõpany of the heuenly spirites We must pray for our dayly breade that is for our necessary foode & sustenaunce both of body & soule. Of body

body, as meat, drinke and necessary apparayle, peace, helth and whatsoeuer god knoweth to be necessary for the behoue and conseruacion of the same, that we may do to our Lorde god true seruice therwith euery mã in his estate and vocacion, wherunto god hath called hym. Of ỹ soule as the worde of God, and the knowledge of the same, the true conseruacion of our heuenly fathers holy & blessed commaundementes the lyuely bread of the blessed body of our sauyour Jesu Christ, the holy and sacred cuppe of the precyous and blessed blood: which was shed for vs vpon the crosse to purchase vs pardõ and forgyuenes of our synnes. Furthermore/ we must praye for the forgyuenes of our synnes that our heauenly father wyll be mercyfull vnto vs, and forgyue vs our sinnes both

many and great wherby we offende
against his infinite goodnes, as we
do forgiue the offeces of them that
offended vs. Which, howe great so
euer they apere vnto vs yet in cõpa
rison of the offences that we doo a-
gaynst god, they be both smal & few
Wherfore we must praye that our heuenly fa-
ther suffre vs not to be led into tẽp-
tacion, for without his contynuall
aide and protection we are but weke
and sone ouerthrowne. Our goostly
enemy is strong, violent, fyerse sub
tyll, and exceedinge cruell. And ther-
fore we must continually pray, with
al instaunce that in al his assaultes
we may be deliuered by the myghty
hande of our heauenly father, from
al euyl. Finally and before al thing
as saynt Paule exhorteth vs in the
first pistle to Timothe. Let vs make
our prayers, and supplications ren

dryngc

dʒing and giuing of thankes foꝛ al men, & namely foꝛ kinges, pꝛinces, and al other ſet in cheſe dignite and high roumes that by ther godly gouernaunce theyꝛ true kaythfull and diligent executiõ of iuſtice and equite vnto all their ſubiectes our heuẽly father may be gloꝛfied & cõmon welth may be daylye pꝛomoted & increaſed and that we al that are their ſubiectes may lyue in peace and quietnes, with all godlynes and vertue and our chꝛiſtiã pꝛinces and heades in vnite and cõcoꝛd amonges themſelues euer calling vpon theyꝛ heuẽly father whiche is the kynge of all kynges, and the Loꝛde of all loꝛdes which ſhal iudge without reſpect of perſon, accoꝛding to euery mans doynge oꝛ woꝛkes at whoſe hande the weake ſhall take no wꝛonge, noꝛ the mighty may not byany powꝛe ſcape

his

his iust iudgemēt. That our prīces (I say) thus callyng vpō theyr heuenly father for grace may euer ī al their affaires be directed and gouerned by the holy spryte of god & both rule, and be ruled by his holy feare to theyr owne endles ioye comforte and consolacion and to their owne euerlasting saluacion through our sauiour Iesus Christ.

¶ And here specially let vs pray for our most dere and soueraigne Lord the Kynges maiestye who doth not only study and care dayly and hourly for our prosperitie and welth but also spareth not to spēd his substāce and treasure, ye redy at al times to endaunger hym selfe for the tender loue and fatherly zeale, that he beareth towarde this his realme & the subiectes of the same. Who at this presente tyme hath taken vpon him the

the great and daungerous affayres of warre. Let vs praye that it maye please almyghty god, lord of hostes in whose handes is only welth and victory mercifully to assist hym sendynge his holy angel, to his succoureer keper and defēdour from all his aduersaries, and from al euyls. Let vs pray for our brethern that bende them selues to battayle for goddes cause and our defence that god may graunt them prosperous successe to our comfort, and the encrease of his glory. Let vs pray for our selues ꝑ remayne at home that almyghtye god defend vs from synne sycknes, dearth and al other aduersites of body and soule.

¶ The seconde thyng to be learned concerning prayer is to know, how we shall make true prayer, so that it maye be graciously harde, and mer-

ctfully graunted of our heauenly fa
ther, Fyrst of all we must vpon con-
sideration of our heauenly fathers
mercy & goodnes towardes vs, and
of his euerlasting truth and fre pro
myse made vnto vs in his owne ho
ly worde cõceiue a ful assiaũce hope
and trust & that without wauering
or doutful mistrusting eyther in vs
truth his goodnes, or in his almigh
ty power certainly assuring our self
that both of his omnipotẽcy he may
do whatsoeuer shal please his good
nes, and also for his infinite good-
nes, and fatherly affection towarde
vs, that he wyl both here and graũt
al our lawfull and godly requestes
after that measure sorte & degre as
he of his infinite and incomprehen-
sible wisdome knoweth the thing to
be moost mete most conuenient and
behouefful both for his owne glorye
and

& honour. & for the profyte, behoue, and commodyte of vs this chyldren.

¶ Furthermore, also it is necessarily required to ꝑ that our praier may be acceptable vnto our heauenly father, to haue charyte and brotherly loue betwyxt neighbour and neygh bour and toward al our euē christē. So christ him selfe teacheth vs saying when you stand to pray, forgiue if you haue any displeasure against any person, that your father which is in heauē may forgiue you. It is a true saying that saynt Augustine sayth: There is no good fruyte, no good dede, no good worke, whiche springeth not out of the rote of charite. And saynt Paule teacheth plainly, that where as charite lacketh, nothynge can auayle vs.

¶ And moreouer, we muſt in oure prayer, beware of vayneglorye and

prayſe

prayse of man outwardly shewyng a great pretence of holines, & being vain of true godlines inwardly only to haue the cõmendacion of men be fore the world, for if we so do we shal lose the reward and benefite of our prayer, as our sauiour christ sayeth his owne selfe. we must take hede al so, that we thinke not the vertue of prayer to consyst in multiplieng of many wordes without fayth & godly deuocion thinking as the heathē doth that for our many wordes or muche speakyng we shalbe herde of our heauenlye father. whosoeuer doth thynke so, he shal deceyue him selfe, for god doth not regard nether the swete sound of our voice nor the great nomber of your wordes but ỹ erneste feruentes and true faythful deuocion of our hartes. Finally we must beware in our prayer of ỹ cõ-

men

mon pestilent infection, and venem full poyso of al good prayer, that is to say, whē our mouth prayeth, and our hartes prayeth not. Of the whiche the prophet Esaye complayneth sore. And our sauiour in saynt Mathewes gospell rebuketh ỹ pharises for the same, sayng thus. O hypocrites Esay ỹ prophet prophecied well vpon you, when he said thus: This people draweth nigh me with their lippes, but theyr hartes are far frō me, ỹ is to say they speke with their tōgue & lyppes ỹ wordes of prayer but i theyr hart they mind nothyng lesse thē they speke as that the goodnes of the prayer stode in outwarde speakyng only of the word, & not in the inwarde true & faythful request of the hart. And to thentent therfore your hartes & lippes may go together in prayer it is very conuenient

and

& much acceptable to god, that you shulde vse youre priuate prayer in your mother tõgue that you vnder stãding what you aske of god may more ernestly & feruently desire the same your hartes and myndes agre ynge to your mouthe and wordes. Wherfore let vs eschewe, good people, i our prayers, al the afore rehersed vices for els we shal not obtain our petitions, and requestes, but cõtrary wise we shal highly displease god & greuously offend hym. There fore good christen brethren seing we are come togither to pray let vs do it accordyng to our boũdẽ dutie and as it ought to be done Let vs truly pray with a faythfull harte & a sure affiaunce of our heuẽly fathers infinite mercy grace & goodnes, let vs make our prayers beinge in loue & charitie with all & euery one of our

neyghbours

neyghboures euer haupnge in our hart an erneſt requeſt and deſyre of thoſe godly benefites which are appoynted in gods word þ we ſhulde pray for and yet not preſcribing vnto god either the tyme place meſure or degre of his gracious benefites but wholy cõmitting our ſelues to his bleſſed wyll & pleſure, receiuing in good worth and with thankes gi ning, whatſoeuer, and whenſoeuer it ſhall pleſe his gracious goodnes to beſtow his gracious geftes vpon vs. Let vs alſo fourniſh and beautify this our prayer that it may pleſe god the better & delight þ eares of our heuenly father with faſtinge and wholſome abſtinence not onely frõ al delicious liuing in voluptuous fare & from all exceſſes of meat & drynke but alſo to chaſtice & kyll the ſynful luſtes of þ body to make

it

it bow and redy to obey vnto the spi
ritual mociõs of the holy goſt. Let
vs alſo furniſhe it with almes dede
and with the woꝛkes of mercy & cha
rite. Foꝛ pꝛayer is good and accepta
ble vnto god when it is accõpanied
with almoſe dedes & with the woꝛ-
kes of mercy as the holy mã Tobye
ſayth, with the which and vſyng the
vertues afoꝛe reherſed & alſo eſche-
wyng diligently the foꝛeſayd vyces
our pꝛayers ſhalbe of much pꝛyce &
value, as was the pꝛayers of Hely
Danyel, and Moyſes beſoꝛe our he
uenly father and that foꝛ our ſaup-
our Jeſu Chꝛiſtes ſake which hath
redemed vs with his pciouſe blood
& hath ſygned and ſealed vs vp to
euerlaſtinge lyfe. To whome both
nowe and euer with his father and
the holy gooſt be glozy and honour
without ende. Amen.

AS these holy prayers & suffrages folowynge, are set forth of mooste godly zeale for the edefi yng and stirringe of deuocion of al true fayth full christian hartes, so it is thought conueniēt in this cōmune praier of procession to haue it set forthe and vsed in the vulgar tongue, for stir inge the peole to more deuocion and it shalbe euery christen mans part reuerently to vse the same, to the honour and glory of almyghty god, and the profyt of their owne soules. And suche amonge the people as haue bokes and can reade may reade them quietly and softely to them selfe, and such as can not reade, let them quietly and attentifly gyue audience in tyme of the sayd prayers, hauinge theyr myndes erect to almyghty god, and deuoutly prayenge in their eares, the same peticions which do entrein at their hartes so that with our soūd of the hart and one accorde. God maye be glorified in hts churche.

¶ And it is to be remembred, that that whiche is printed in blacke letters, is to be sayde or songe of the preest with an audible voyce, that is to say so loude and so playnly that it maye well be vnderstande of the herers. And that whiche is in redderis to be answered of the quere soberly and deuoutly.

O GOD, the father of heuen, haue mercy vpon vs miserable synners.

O god the father of heuen, haue mercy vpon vs miserable synners.

O god, the sōne redemer of ẏ world haue merci vpō vs miserable siners

O god the sōne, redemer of ẏ world haue mercy vpon vs myserable sinners.

O God, the holy goost, procedinge from the father and the sonne, haue mery vpon vs, miserable synners.

O god, the holy goost procedynge from the father and the sonne, haue mercy vpon vs miserable synners.

O holy, blessed, & glorious Trinite thre persons & one god, haue mercy vpon vs miserable synners.

O holy, blessed, and glorious trinite thre persons & one god, haue mercy vpon vs miserable synners.

Saint

SVFFRAGES.

Saint Mary, mother oſs god our
ſauiour Jeſu Chriſt,
Pray for vs
All holy Angells & Archangells, &
all holy orders oſs bleſſed ſpirites,
Pray for vs.
All holy patriarks, & prophets, &
apoſtles, martyrs, confeſſors, and
virgins, & all ye bleſſed company
oſs heauen Pray for vs.
Remember not Lord, our offences,
nor the offences oſs our forefathers,
neither take thou vengeance oſs our
ſinnes, ſpare vs good Lord, ſpare thy
people whome thou haſt redeemed
wth thy moſt precious blood & be not
angry wth vs for euer. Spare vs good Lord.
From all euill & miſcheife, from ſinne, frē
the craſts & aſſaults oſs ye deuill, from thy
wrath, & euerlaſting damnation.
Good

THE LETANY AND

Good Lord deliuer vs.

From blindnes of hart, from pride, vain-glory, & hipocrisy, from enuy hatred, and malice, and all vnharitablenes.

Good Lord deliuer vs

From fornicacon & all deadly sinne, & from all deceits of ye worlde the flesh & ye deuill,

Good Lord deliuer vs.

From lightning & tempest, fro plague, pestilence & famine, fro battale & murder & from sodaine death.

Good Lord deliuer vs.

From all sedition & priuy conspiracy, from ye tyranny of the bishop of Rome, & all his detestable enormities, from all false doctrine & heresy, from hardnes of hart & contempt of thy word and commandement. Good Lord deliuer vs.

By the misterye of thy holy incarnation, by thy holy nativitie & circumcision, by thy baptisme, fasting & temptation.

Good Lord deliuer vs.

By thine agony and bloudy sweat,

by

by thy cosse and passyon, by thy pre
cyous death and burial, by thy glo-
rious resurrection and ascencion, by
the comynge of the holy goost.

Good lord delyuer vs

In al tyme of our tribulacion & al
tyme of ourr wealthe, in ye houre of
death in the day of indgement.

Good lord delyuer vs.

We synners do beseche the to heare
vs, O lord god & that it may please
ye to rule & gouerne thy holy church
vniuersall in the ryght way.

We besech the to here vs good lord
O hat it may please ye to kepe Henry
the eight thy seruant and our kyng
and gouernour.

We besech the to here vs good lord
O hat it maye please the to rule his
hart in thy faythe, feare, & loue, that
he may euer haue affiaunce in the &
euer seke thy honour and glory.

We beseech the to here vs good lord.
That it may please the to be his defendour and keper, giuinge him the victory ouer all his enemies.
We beseech the to here vs good lord.
That it may please the to kepe our noble quene Katheriue in thy feare and loue giuinge her encreasle of al godlynes, honour, and chyldren
We beseech the to here vs good lord
That it may please the to kepe and kede our noble prince Edwarde, and all the kynges maiesties chyldren:
We beseech the to here vs good lord.
That it may plese ꝙ to illuminate al bysshops, pastours & ministers of the church, with true knowledge and vnderstandinge of thy worde & that both by their preachynge and lyuing, they may set it forth & shewe it accordyngly.
We beseech the to here vs good lord.

That

That it may please the to endue ẏ lordes of the counsaile, & all the nobilite, with grace wisdome and vnderstandynge.
we besech the to here vs good lord.
That it maye please the to blesse & kepe the magistrates, giuing them grace to execute iustice, & to mayntayne trueth.
we besech the to here vs good lord
That it maye please the to blesse and kepe all thy people.
we besech the to here vs good lorde.
That it may please ẏ to gyue to all nacions vnite, peace, and concorde.
we besech the to here vs good lorde.
That it may please the to gyue vs an hert to loue & dred the, & diligētli to lyue after thy cōmaundementes.
we besech the to here vs good lorde.
That it may please the to gyue all thy people increase of grace, to here
mekely

meekely thy worde, and receiue it with pure affection, and to bringe forth the frutes of the spirite.

We beseech the to here vs good lorde.

That it may please the to bringe in to the way of truth al such as haue erred and are deceiued.

We beseth the to here vs good lorde

That it may please ꝑ to strengthe such as do stande, and comfort and helpe the weake harted, and to taise vp them that fall, & finally to beate downe Satan vnder our feete.

We beseech the to here vs good lorde.

That it may please the to succour helpe, and comfort al that be in daũger, necessite and tribulation.

We beseech the to here vs good lorde.

That it may please the to preserue all that trauayle by lande or by water, all women labouryng of chylde all syck persons and yong chyldren

and

and to shewe thy pitie vpon al pry-
soners and captiues.
We beseech the to here vs good lord
That it may please the to defende
& prouide for the fatherles children
and wydowes, and all that be deso-
late and oppressed.
We beseech the to here vs good lord.
That it may please the to haue mer
cy vpon all men.
We beseech the to here vs good lord
That it maye please the to forgyue
our enemies persecutours and sclaū
derours: and to turne theyr hartes.
We beseech the to here vs good lord
That it may please the to gyue to
our vse the kindely frutes of ỹ erth
so as in due tyme we may enioy thē
and to preserue them.
We beseech the to here vs good lord.
That it may please the to gyue vs
true repētaūce to forgyue vs al our

ſinnes, negligences & ignoꝛaunces, & to endue vs with the grace of the holy ſpirite, to amende our lyues acꝛoꝛding to thy holy woꝛde.

We beſech the to here vs good loꝛd God, we beſeche the to heare vs.

Sonne of God, we beſeche the to heare vs.

Sonne of god, we beſeche the to heare vs.

O lambe of god, that takeſt awaye the ſynne of the woꝛlde.

Graunt vs thy peace.

O lambe of god, that takeſt awaye the ſynne of the woꝛlde.

Haue mercy vpon vs.

O chꝛyſt heare vs.

O chꝛyſt heare vs.

Loꝛde haue mercy vpon vs

Loꝛde haue mercy vpon vs

Chꝛiſt haue mercy vpon vs.

Chꝛiſt haue mercy vpon vs.

Loꝛde haue mercy vpon vs

Loꝛde

Lorde haue mercy vpon vs.
Our father which art in heuen.
with the residue of the pater noster
And suffer vs not to be ledde into
temptacion.
But deliuer vs from euyll. Amen.

The versicle.

O lorde, deale not with vs after our
synnes. The answere.
Neyther rewarde vs after our in-
quities.

Let vs pray.

O GOD, mercifull father, that
dispisest not the syghinge of a
contrite hart, nor the desire of such
as be sorowful mercifully assist our
prayers, ỳ we make before the in all
our troubles and aduersities, when
soeuer they oppresse vs. And gracy-
ously here vs, and those euils which
the craft and subtilte of the deuil or
mā worketh against vs, be brought

to nought, and by the prouiden
thy goodnes, they may be dispe
that we thy seruaũtes being hurt
no persecutiõs may euermore gi
thãkes vnto the, in thy holy churc
through Jesu Christ our lorde.

O lorde, arise, help vs, and deliue
vs for thy name sake.

O god, we haue harde with oure
eares, and our father haue declared
vnto vs the noble worckes, that thou
diddest i theyr dayes and in the olde
tyme before them. O lord arise, help
vs, and delyuer vs for thy honour
O lory to the father: the sonne, and
to the holy goost, as it hath ben frõ
the beginning, is, and shall be eure
worlde without ende. Amen.

From our enemyes defend vs O
Christ.

Graciously looke vpõ our afflictiõs.

Pitifully behold the dolour of our

harte

hart. Mercifully forgiue the sinnes of thy people.

Fauorably with mercy heare our prayers.

O son of Dauid haue mercy vpon vs

Both nowe and euer vouchesafe to here vs christe.

Graciously heare vs, O Christe

Graciously heare vs, O lord Christe

The versycle.

O lorde, let thy mercy be shewed vpon vs. The answere.

As we do put our trust in the

Let vs pray.

WE humbly beseech the O father mercifully to loke vpō our infirmites & for the glory of thy name sake, turne from vs all those euyls that we most righteously haue deserued. Graunt this o lord god for our mediatour and aduocate Iesu christes sake. Amen.

O god

to nought, and by the prouidence of thy goodnes, they may be dispersed that we thy seruaūtes being hurt by no persecutiōs may euermore giue thākes vnto the, in thy holy church thorough Jesu Christ our lorde.

O lorde, arise, help vs, and deliuer vs for thy name sake.

O god, we haue harde with oure eares, and our father haue declared vnto vs the noble worckes, that thou diddest i their dayes and in the olde tyme before them. O lord arise, help vs, and delyuer vs for thy honour

Glory to the father: the sonne, and to the holy goost, as it hath ben frō the beginning, is, and shall be euer worlde without ende. Amen.

From our enemyes defend vs O Christ.

Graciously loke vpō our afflictiōs.

Pitifully behold the dolour of our harte

t. Mercifully forgiue the sinnes
thy people.
Fauorably with mercy heare oure
prayers.
O son of Dauid haue merci vpõvs
Both nowe and euer vouchesafe to
here vs chryste.
Gracyously heare vs, O Chryste
Graciously heare vs, O lord Christ

The versycle.

O lorde, let thy mercy be shewed vpon vs. The answere.
As we do put our trust in the

Let vs pray.

WE hũbly beseech the O father mercifully to loke vpõ our infirmites & for the glory of thy name sake, turne from vs all those euyls that we most rightuously haue deserued. Graunt this o lord god for our mediatour and aduocate Jesu christes sake. Amen.

O god

O God, whose nature & propertie is euer to haue mercy and to forgiue, receyue our humble petition, and though we be tied & bound with the chaine of our sinnes yet let the pitifulnes of thy greate mercye louse vs, for the honour of Jesu christes sake, our mediatour and aduocate. Amen.

ALmighty and euer liuinge god whiche onely worketh greate meruayles, sende downe vpon our bysshops & curates, and al congregations committed to their charge the helthful spirite of thy grace, and that they may truly please the, powre vpon them the continuall dewe of thy blessing. Graunt this (O Lorde) for the honour of our aduocate and mediatour Jesu Christe. Amen.

WE beseech the, (O lord) to shew vpō vs thine exceading great mercy, whiche no tongue can worthely expresse & that it may please ꝯ to delyuer vs from all our synnes, & also frō the paines, that we haue for them deserued. Graūt this (O lord) through our mediatour and aduocate Jesu Christe. Amen.

GRaunt we beseche the, O almighty god, that we in oure trouble, put our hole confidence vpō thy mercy, that we maye agaynst al aduersite be defēded vnder thy protection. Graunt this, O lord god, for our mediatour and aduocate Jesu christes sake. Amen.

A prayer of Chrisostome.

ALmyghty god, whiche hast giuē vs grace at this tyme vō one accorde to make our cōmon supplicatiōs vnto the, & dost promise

promise that when two or three be gathered in thy name, thou wilt graūt theyr requestes fulfyl nowe O lord, the desires and petitions of thy seruauntes, as may be most expedient for them graūting vs in this world knowledge of thy trueth, and in the worlde to come, lyfe euerlastynge. Amen.

FINIS.

Imprynted at Londō in paules Churche yarde at the sygne of the Maydens heed, By Thomas Petyt.

The.viii. day of December, the yere of our lorde God. M, D. XL vi.

GOD SAVE THE KINGE.